ANCIENT EGYPT

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ANCIENT EGYPT.

THE HITTITE CORRESPONDENCE WITH TUT-ANKH-AMON'S WIDOW.

THE Hittite cuneiform texts relating to the negotiations between the Egyptian queen S-ankh-Amon and the Hittite king Subbiluliumas, the father of Mursilis II, after the death of Tut-ankh-Amon, have now been published in full by Dr. Forrer, errors in the previous copies being corrected and nearly all the lacunæ being filled up (*Die Boghazköi-texte in Umschrift* II, 2, 1926). Consequently, it is now possible to give a verbally complete and accurate translation of them. They read as follows :—

(2 BoTU 41, p. 69.)

Col. III (1) Now while my father was down at Carchemish (2) he sent away Lupakkis and Hadad-zalmas (3) to the country of Amka (Umk, the plain of Antioch). They departed ; (4) the country of Amka they devastated ; the spoil, oxen and sheep, they carried back to my father. (5) Later on, the people of Egypt (Mizra) (6) heard of the devastation of Amka ; they were terrified. (7) Thereupon, their master (N.B. not "king"), Bib-khuru-riyas, having lately died, (8) the queen of Egypt (S)akhamun[1] (9) despatched an envoy to my father, (10) writing thus to him : "My husband is dead (11) and I have no son ; your sons (12) are reported to be grown up ; if (13) you give me one of your sons, verily he shall be my husband. (14) Accordingly my servant shall take him away, (15) and I will make him my husband and acknowledge him as Pharaoh." (16) Thereupon my father listened to this (17) and summoned the notables for the business, (18) [but] at this early [stage] (19) he did nothing [of importance] (20) beyond . . . (21) sending the Chief Secretary, his High Chamberlain, to Egypt. (22) "Go" (he said), "bring me back an accurate report (23) as to whether she is in any way deceiving me, and what has become of the son of their (late) Master. (24, 25) So do you bring me back an accurate report of the matter." (26) While the Chief Secretary was coming back from Egypt (27) my father

[1] The scribe has written *da* instead of the similarly formed character *ša* which closely resembles it. The name is S-a(n)kh-Amun.

was attacking the city of Carchemish. (28) On the 7th day he had completed its environment. (29) on the 8th day after offering battle on the 1st day, (30) he [again defeated] the enemy in a successful fight on the 8th (31) and [9th] days. After that (32) he assaulted the city. The gods (33) sent [help to him] ; he climbed up [into the city] ; the wall (34) of [the city he breached. The general] Inaras (35) afterwards left nothing [unconquered ?] (36) Against the neighbouring [territory ?] (37) . . . wherever it might be (38) . . . it was destroyed ; verily (39) then . . . [to] the city . . . tiras (40) spoil of silver, gold and articles of copper (41) he took up ; to Khattusas (Boghas Keui) he carried it, (42) so that the amount of spoil he carried into the Palace (43) was 3330 [talents].

Here follows an uninscribed space extending over eleven lines.

(44) The envoy of Egypt, the Master Khânis, (45) came down to him, and my father on his part heard from his Chief Secretary (46) in Egypt whom he had commissioned (47) as follows : " What is become (48) of the son of their master ? and (49) is she deceiving me and does not really want (50) my son to be king ? " So to my father (51) the queen of Egypt afterwards wrote (52) as follows : " Why do you say this (53) that she is deceiving me and that I (54) really have a son ? I have (IV, 1) humbled myself and my country,[1] (2) I have written to a foreign land ; (3) but you have not responded (lit. advanced) to me. (4) The above is what you say to me ; (5) nevertheless he who was my husband is dead (6) and I have no son. Accordingly my servant shall take him (7) and I will make him my husband (*sic*). (8) To no other country whatever have I written. (9) Only to you have I written. Your sons (10) are reported to be grown up, so give me (11) one of your sons ; he shall be my husband ; (12) in the land of Egypt he shall be king." (13) So my father was persuaded ; (14) he listened to the lady's words (15) and among (his) sons he selected [one].

Uninscribed space followed by the colophon : (16–18) The 7th tablet unfinished ; not yet ready for the bronze tablet (or, as Dr. Forrer renders it : According to the bronze tablet. Not yet finished).[2]

Dr Forrer points out that the text as we have it is a first, uncorrected copy. If his interpretation of the colophon is right the bronze tablet, which was kept in " the record house of stone " (or, perhaps, " house of stone records "), will have preceded the copy on clay, and he very ingeniously infers that it would have been engraved on four sides corresponding with the four sides of the tablet, about eleven lines of it having become illegible through oxidation, " so that the end of the first and second columns, as well as the commencement of the third and fourth (where there are blank spaces in the clay tablet) were unable to be read." If the Assyrian preposition is used in its ordinary sense, as my translation assumes, the converse would have been the case, the clay tablet being a first and uncorrected draught of what after correction was incised upon the bronze stela. In any case there are other evidences besides the blank lines, and the statement in the colophon, that it was not the finished copy. In the name of (S)akhamun

[1] Literally " there is a diminution of myself and my country."

[2] The Assyrian preposition *ana* which is here used would more naturally signify " for " than " according to." But both translations are possible.

the first character has been mistaken for the similarly formed *da*, and in that of Nib-khuru-riyas the initial character *bi* must stand for the Assyrian form of *ni*, sometimes used in the Hittite texts and easily mistaken for *bi*.[1] In IV, 6, moreover, as compared with III, 14, the adverb has fallen out, so that the natural rendering would be either " I have taken my servant," or " take my servant."

[1] The mistake was doubtless assisted by the same tendency to alliteration as that which changed Nib-mu-riya into the Tel el-Amarna Mimmuriya.

A. H. Sayce.

Though the figures of the princesses at Tell el Amarna are nearly all mutilated, one figure remains of Onkhes en amen, afterwards named Onkhes en aten, whose name is written by the Hittites as Sankhamun. We owe this figure to Mr. N. de G. Davies' copy from the tomb of Panehesy.

F. P.

THE GĀLA.

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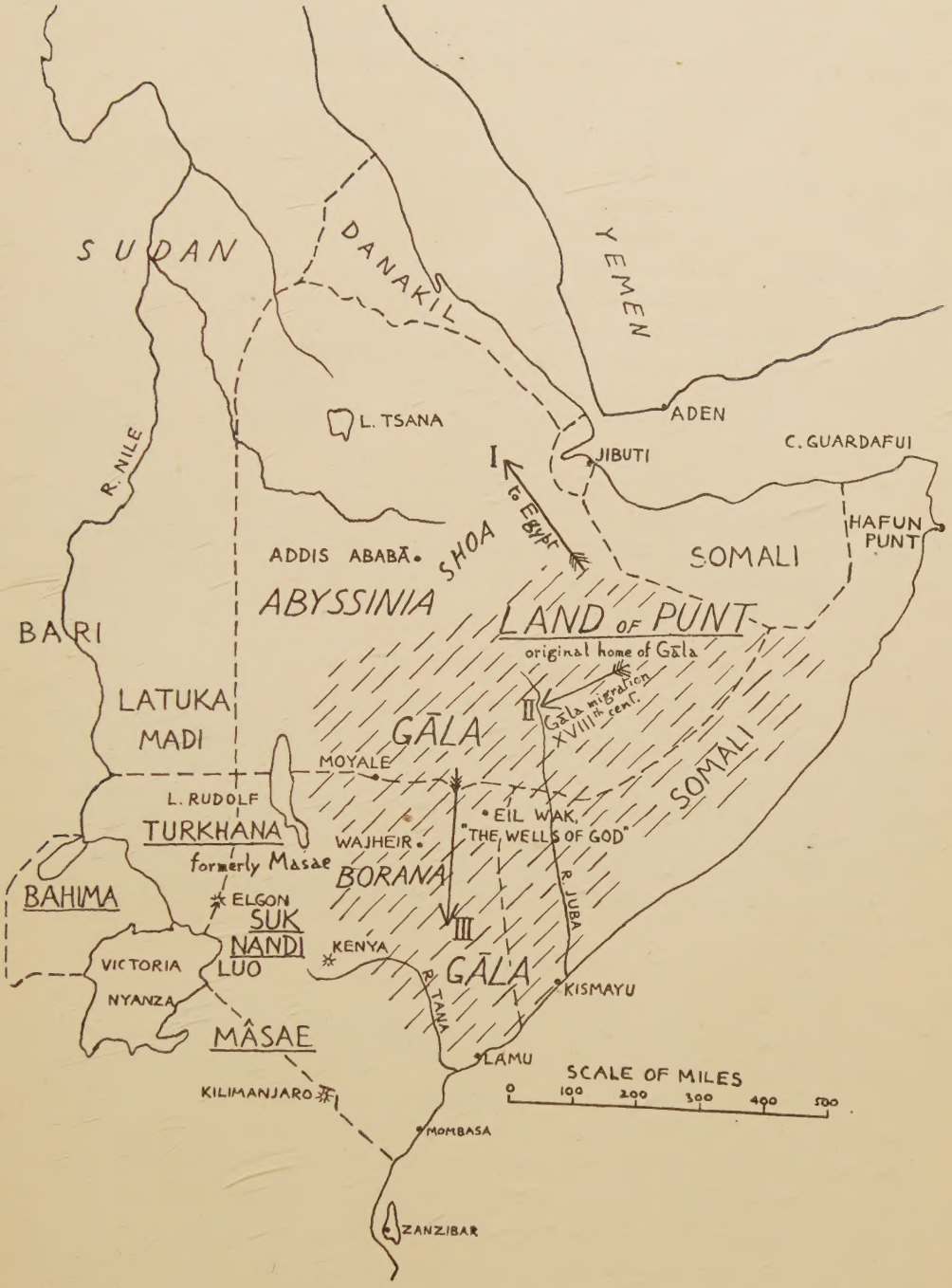
Gāla words in this paper are given according to Tutschek's spelling. The only letters needing explanation are: *d'* = *d* followed by *hamza*; *t7* = almost a lisp; *ñ* = Spanish *ñ* without the *y*-sound following; *ç* = *s*; *z'* = English *sh* or *zh*; ʾ = Arabic *hamza*.

I.—History and Ethnology.

1. The Gāla are the remnant of an ancient Hamitic people who appear to have come from North-east Africa, now Somaliland, the region which is most probably to be identified with the land of Punt. It seems, also, that from the same stock which produced the Gāla came the dynastic Egyptians, as I have suggested (Ancient Egypt, 1926, p. 10). This is attested, among other things, by the proofs of the Gāla origin of the XIIth dynasty (Ancient Egypt, 1924, pp. 38–42). The Gāla word for "God" or "sky," *Wak*, seems to be turned into Egyptian as *Uahka*, the IXth dynasty name. It is perhaps worth noting, in regard to the prophecy quoted in Ancient Egypt, 1924, p. 41, that "a king shall come from the south, whose name is Ameny," that Aman is a modern Gāla personal name. A further connection suggested in Ancient Egypt, 1926, p. 96, of "the great (Gāla) goddess "Atéte" with the Old Kingdom name Ateta, would refer to a festival rather than a goddess, as named in *O.L.Z.*; *Atêté* (var. *atêtí*) is defined by Tutschek (Galla Dictionary, p. 4) as a "certain festival."

2. The original home of the Gāla was somewhat to the east of the modern Abyssinia. In this region the Gāla were settled at the time when they invaded Egypt. About A.D. 1735, they were driven to the west, and overran the southern part of Abyssinia, which is their present home. The name Gāla is derived by Tutschek from the Gāla verb *gála*, "to go home," and is connected by him with this settlement in Abyssinia. (Dictionary, p. 20.) Another migration took place at a later date to the south, when the eastern part of the present Northern Frontier Province of Kenya Colony was occupied, as far as the Tana river. This migration was probably prevented from going in a south-westerly direction by the presence of the Mâsae, which is shown by Mâsae place-names round and south of Lake Rudolf; this movement may be provisionally dated to *c.* 1750. There are now two Gāla tribes in Kenya Colony, Berareta and Kofira, who were cut off from the rest of the Gāla by the Somali, and live in the Tana district. The account of them, published in the Annual Report for 1925 of the Native Affairs Department of Kenya (Nairobi, 1926, pp. 11, 12), is not flattering. They are said to be "a thoroughly decadent and declining race . . . incredibly cruel to both


SUDAN
DANAKIL
YEMEN
L. TSANA
ADEN
C. GUARDAFUI
JIBUTI
R. NILE
I
to EGYPT
HAFUN
PUNT
ADDIS ABABĀ
SHOA
SOMALI
ABYSSINIA
LAND OF PUNT
original home of Gāla
BARI
II
Gāla migration XVIII th cent.
LATUKA
MADI
GĀLA
SOMALI
MOYALE
L. RUDOLF
TURKHANA
formerly Masae
EIL WAK, "THE WELLS OF GOD"
WAJHEIR
BORANA
BAHIMA
ELGON
SUK
NANDI
III
R. JUBA
KENYA
VICTORIA
LUO
NYANZA
R. TANA
GĀLA
KISMAYU
MÂSAE
LAMU
SCALE OF MILES
0 100 200 300 400 500
KILIMANJARO
MOMBASA
ZANZIBAR

C 3

women and their Boni retainers . . . Their sole interest in life is cattle, women, ivory, money, drink and tobacco" (p. 12). "They are mean, despicable, treacherous, avaricious, cowardly, full of intrigue and quite untrustworthy," though they are "clever and intelligent stockmen" (p. 11).

3. Krapf's "Galla Language" (London, 1840) mentions more than sixty Gāla tribes; the following seem to be the more prominent:—

(1) Gāla proper (or Oromo), with sub-tribes of:—
  i. Horad'a.
  ii. Midjile.
  iii. Robale.
  iv. Kilole.
  v. Berareta } in Kenya Colony.
  vi. Kofira }
(2) Warra Elma, "the milkers."
(3) Ilma Orma (or Oromo), "sons of foreigners" (or "of Gāla").
(4) Wateza (the name of a sacred tree).
(5) Borāna, in Kenya Colony, with sub-tribes of:
  i. Wadjo.
  ii. Djarzo.

4. It is sometimes said that the Gāla and Somali are ethnologically the same. This is not so; the Gāla are Hamites, and the Somali Semites or Asiatics, and not racially akin to the Gāla.

II.—Mode of Life.

5. The following brief account of the manners and customs of the Gāla is based largely on the miscellaneous information scattered through Karl Tutschek's "Galla-English Dictionary" (Munich, 1844), which I have collected under separate headings for convenience of reference. Quotations from Tutschek are indicated only by inverted commas. The reference is to the Gāla of Abyssinia of 80 to 100 years ago, rather than to those in Kenya. Comparative references are given to tribes of partly Gāla origin, *e.g.* Nandi (Ndi.), and Mâsae (M.), and to Egypt.

a. Houses.

6. The Gāla live in villages (*mandara;* Amhāric, *mandar*. There is a place in the Northern Frontier Province, Kenya, called Mandera). Each village consists of a single "farm," surrounded by land for pasture and cultivation. Similarly, the Ndi. and M. do not live in villages, as the term is usually understood, but in homesteads, each complete in itself, *e.g.* Ndi. have the main hut, warriors' hut, granary, cattle-fold, and cultivation. The huts are called *mana* (pl. *maneti; cf.* Ndi., *meny*, dwell; Egyptian). They are divided into rooms (*gararad'a*) by partition walls (*goro* or *tchitchara*); the sleeping-place is *d'inca*. The house-doors are fastened by wooden bars (*zeqe*, or *dangara*). The hearth (*gemo*) consists of three stones upon which the cooking-pot is placed. Ndi. huts are divided into two rooms by a partition wall (*totet*)—the people, goats and sheep sleeping in one room, the calves and cows in the other. The same type of fireplace occurs in Ndi. huts, and in prehistoric hut-circles in Nandi. By way of utensils, the Gāla have

jars for storing grain (*tchuko*), stools (*tupilo* and *bardyuma*), baskets (*gundo*), plates (*djibdi*), cups (*budugza* and *buda*), a case containing a knife, awl and needle (*garaba*). For lighting, they use candles of tallow (*gipo mora*), and of wax (*gipo gaga*). For fuel, dried cow-dung (*kobodo*) is used, by means of which flies and insects are driven away.

b. Food.

7. They eat, among other things, potatoes (*dinitcha*), flax seed (*dalba, Linum africanum*), roasted barley (*baço*), maize stalks (*bokolo*), porridge (*moca*), cheese, and a raw food made from a species of durra. After eating it is customary to tread upon the eater's back, as an aid to digestion, *Kod'u dugde na catchai*, "come tread on my back."

8. Of beer (*dyalali*), they have several kinds. One kind is made from wheat (*ombori*) and honey (*dagma*).

c. Clothes.

9. For clothes (*waya*), the men wear breeches (*marto*), undershirts (*waya*), and cloaks to keep themselves warm (*bagalla* and *zogola*), and to keep off the rain (*batiya*).

The women's garments (*fitala*) consist of gowns with red and blue stripes (*rufa*), sleeved shirts or blouses (*handabo*), sleeved gowns (*balaze*), a blue-black garment called *gurati*, speckled shawls (*djifara*), and a large shawl (*walu*), which is worn over the *handabo*, and tied round the waist with a scarf (*hirma*), and which forms a fold in which they carry their babies. The Ndi. and M. women carry their babies in a similar way.

d. Ornaments.

10. Ornaments consist of pearl armlets (*robda*), bracelets (*malta*), silver armlets covering the fore-arm to the elbow (as with the M. and Ndi. who also cover the upper arm) (*zomboco*), pearl necklaces (*burana*, which is perhaps the origin of the tribal name *Borāna*), tin bracelets on the upper arm (*giridja*), ivory rings on the fore-arm (*djano*), strings of pearls round the legs (*doca*). Old women wear a ring called *naca* "on the feet." Men wear fur caps (*gomfo*).

e. Hair.

11. The common people may not wear beards, or only very short ones; the beard is worn long by chiefs and priests (as Egypt). Unmarried girls wear a tuft of hair on the crown of the head, called *care*, which is ornamented with pearls, and which is cut off on the day of marriage; hence "*durba care*" means an unmarried girl.

f. Soap.

12. Soap (*handode*; Amhāric *endōd*) is made from a plant of the same name.

g. Smoking.

13. The Gāla are very fond of smoking tobacco (*timbo*), which is smoked in pipes (*gaya*). It seems that tobacco is sometimes mixed with *bhang*, "for Akafad'e relates of very strong smokers having sometimes died in a few days with violent coughing."

III.—Agriculture and Crafts.

14. The chief occupations of the Gāla are stock-farming and agriculture. The necessities of life are produced by craftsmen (*tumtu*) who are held to be effeminate by the warlike Gāla, and accordingly looked down upon. Such are weavers, tanners, potters, leather-workers, smiths, and tailors. Similarly, the Ndi. and M. are chiefly stock-men, and hold other forms of labour in contempt; indeed, among them, smiths are an outcast class.

15. For the cultivation of the soil, the Gāla use, besides spades (*horta*), a plough (*gint7i*), drawn by oxen (*godiyo*); they have also a plough, drawn by four oxen, called *tchimdi*. The parts of a plough are called:

Share	*garfo* or *maraza*.
Slade or bottom	*babate*.
Ring which fastens the share	*margadja*.
Stilts	*horta*.

The yokes (*gambari*) are fastened to the beast's neck by keys or sticks thrust through the yoke (*gindjirti*), much in the same way as in ancient and modern Europe (see *Reliquary*, N.S. XI, 221), and in Africa to-day. "*Cotun maraza roga caba*," the ploughman holds the plough-share obliquely (in order to get it into the ground).

Grass is made into hay, and turned with a two-pronged pitchfork (*gorbi*).

The Gāla know several kinds of grain crops, *e.g.*:—

Durra beda	*T7afi*.
White durra	*T7afi adi*.
Black durra	*T7afi guradja*.
Another sp. of white durra	*Mizinga adi*.
Another sp. of black durra	*Mizinga guradja*.
Red durra	*Mizinga dima*.
Triticum sp.	*Ombori*.
Hordeum sp.	*Guge*.
Zea spelt	*Bokolo*.

Grain is winnowed with a shovel (*darba*), and stored in clay huts (*gumbi*); it is ground by mill-stones (*daka-daka* or *wacára*) which are dressed by a stone called *wacará*. Meal is *daku*.

16. Cattle breeding "is carried on so extensively . . . that, from a scarcity of fodder for their numerous beasts, very distant pastures must often be sought for, which causes continual disputes with the neighbouring tribes." Cattle should not be counted, as the proverb says—*Lon-ke hillakaini*, "do not count your cattle."

Names for various kinds of cattle are:—

Cattle in general	*Lon*.
Calf (m. or f.)	*Tshabi*. / *Djibitcha*.
Young ox	*Wofana*.
Working ox	*Godiyo*.
Three-year-old ox or heifer	*Gorba*.

Heifer old enough to breed	*Goromza.*
Bull	*Korma.*
Bull with erect hump	*Korma bordeda.*
Bull with hanging hump	*Korma gurra.*
Bull	*Ulfin.*
Store ox	*Zanga.*
Two-year-old cow	*Rad'a.*
Cow	*Zawa.*
Pregnant cow	*Zilga.*

They have also camels (*gimala*; Amhāric, *gimal*), donkeys (*harre*) and sheep (*hola*) and goats (*ree*^{s}).

IV.—Government.

17. "The form of government is in the free tribes, *i.e.* those that are not subject or tributary to any neighbouring power (Abyssinian, etc.) monarchical-despotical, and the dignity of the king (*moti*, chief) devolves by inheritance to the male descendants (in some few also to the female), or the *moti* is changed by election after a certain number of years. . . . Under the *moti* stand the *Zoreza* ('princes') from among whom the heads of places (*aba ganda*) are chosen, while the other mighty men of the tribe are only *aba lafa* (fathers, or lords of the soil), a condition which answers to that of our noble lords of manors or landed proprietors." Under the *aba ganda* are lesser officers called *aba fuño* (lords of the string). The court of elders is called *mangudo*; the chief's house, *mazara*.

The Ndi. system corresponds more or less with that of the Gāla. The chief was originally the *kiruogindet*, under whom were *kiptaiēnik*, and still lower, *claitorīnik*.

V.—Religion and Superstitions.

18. "Their religion is a monotheism obscured by many superstitions. The Gallas adore a supreme being, *Wak*^{a} (originally 'heaven'), who is almighty, omniscient, all-good, all-wise, in short, possessing all the qualities which we Christians attribute to our God. The worship consists in prayers and sacrifices (the adoration of a tree is most decidedly impugned by my brother), and penetrates deeply into all the circumstances of life. If this natural religion has not been brought into some system, which is very probable, it is evident from the communications that the moral views connected with it exercise a very beneficial effect on the manner of thinking and acting of the confessors. . . ."

19. In addition to *Wak*^{a}, they believe in two kinds of sunshine, *adu*, which destroys, and *biftu*, which gives life. Similar beliefs occur among the Ndi., M., and other African tribes. In Egypt, we may compare the antagonism of Horus and Set. Sacrifices (*haçi*) are offered to *Wak*^{a}, in some of which a cup (*wile*) is used; sacrificial animals are called *dêca*. When the people go to a sacrifice, or when warriors return from war or the chase, branches of the sacred tree *meeça* called *kalala*, are carried before them.

20. The meeça tree is also used in the ceremony of swearing an oath: Gadyo swore under the Michaila tree with the *kalatcha*, saying, "The fortune which I have, may God lick it out of my house and disperse it, if I do, or do not do,"

so and so (" *Hori ani cabu Wakayo gêekoti ha mutlad'u ha bal ezu!*" *djed'eti*"). The *kalatcha* is a staff covered with leaves of the meeça tree. An oath once sworn is inviolable.

21. *Feasts.*—At the Gāla new-year, in mid-September, a feast called *Maczala* is held, at the time when the kelo flower blooms. It occurs at the same time as the Abyssinian feast of Michael, from which it seems to be borrowed.

There is also a festival called *Atêté* or *atêtí*.

22. *Sacred trees.*—The following trees are held sacred: *macaniza, ba, lafto, wateza* and *meeça*.

23. Of prayers to *Wak*[a], we have the following examples:—

" All the grain on earth thou hast made " (*Mid'an lafa kanarale zitu god'e*).

" Pray to God with an empty mouth " (*Wakayon afan agabudan kad'ad'u*).

" What God has promised, that he performs " (*Kan Wakayo djed'e ini infullafud'a*).

" God alone has no obligation " (*Wakayo tokitshi gidin cabu*).

" If God leads thee, thou art well led " (*Ho Wakayo zigeza ingefamta*). (*Cf.* Ndi., " It is God who has gone ahead to lead me " (*Cheptalil ne indoi,' si ko'muta*)).

The locust is called the horse of God (*Farta Wakayo*). The rainbow, God's sash or scarf (*zabata Wakayo*).

24. Fabulous creatures. The Gāla have the following mythical beasts:—

(1) *Hilu*, a kind of monkey that eats flesh.

(2) A creature called *Bauda*, half human and half animal, of the female sex, that eats flesh.

(3) *Adi*, a creature which " has the faculty of changing itself into every form and terrifies, particularly as a ghost or phantom. Its colour is white (*adi*), a colour which by the Gallas . . . is regarded as fatal and infelicitous."[1] With these may be compared the various monsters common to African folk-lore; I will name three instances: Ndi. *Chemosit* (Hollis, " Nandi," p. 41); *En-e-'n-aunir*, M. (Hollis, " Masai," p. 265); and the *Īsukha* (Bantu, " dog of the night," *Linăni*) which went about with fire issuing from its mouth, and ate people.

VI.—Circumcision.

25. Circumcision is practised; and the divisions of the Gāla are arranged in the order in which they come in regard to this rite. Hence it is a ceremony of some importance. The circumcision order of the four chief tribes of the Gāla proper or Oromo is: Horad'a, Midjile, Robale, and Kilole.

26. The circumcision festival (*djara*) at which the actual operation is performed, is held two years after the preliminary ceremony called *Gada*, the nature of which is not clear, though it seems to imply something done secretly at night. At the *Djara* ceremony, priests called *tchala* officiate. The food eaten during circumcision is called *cora*.

27. In the case of women, a mild form of clitoridectomy is practised, as among the Ndi. and M.

[1] Color deterrimus albis. Verg. G., III., 82.

VII.—Marriage and Adoption.

28. Polygamy is practised, and a man may have as many wives as he can support. The chief, besides his wives (*qena*), may take as concubines (*zadjeda*) girls out of any family, who regard it as an honour to be thus chosen. The Ndi., M., and other tribes of their sub-group, practise polygamy. Among the Ndi. the unmarried warriors, and even married men, often have girls who are called *mureret.*

29. When a man wishes to marry, " which every youth does as soon as he is arrived at the age of puberty, he goes to the father of the girl he has chosen, and demands her, at the same time informing him how much property he has (in oxen, horses, sheep, etc.). If the girl has many wooers, that one takes her home to whom the girl gives a gold ring. (During the ' ceremony ' of marriage among the Ndi., a skin ring is put on one of the man's fingers, and a skin bracelet on the girl's wrist.) On a certain day, in the presence of the relations and friends of both parties, the marriage is concluded according to law, with prayers and religious ceremonies," a cow called *rako* being slaughtered. (Among the Ndi. two rams are killed ; among the M., a goat.)

" The woman receives her portion after her first son is born ; if she bears a daughter, she receives nothing or little, and this circumstance generally causes separation. As the female sex holds a very inferior rank, this has no difficulty, and if the husband pleases, he can drive her out of his house, for other causes than the above-mentioned. In such cases, or even if the woman herself desires the separation, or runs away, the proposition, ' partus sequitur ventrem,' is not valid ; but the husband keeps the children, for it would be considered a crime for him to desert them."

A girl of marriageable age is called *gunduta.*

30. Widows (*gurzumedi*) may be inherited ; women who are abandoned by their husbands are also called *gurzumedi.*

31. *Adoption.*—Children are sometimes adopted, when a ceremony is performed " in which the relations go in solemn procession (' *waliti ananiti,*' hanging on each other), to the house of the adopter, everybody carrying a twig of the sacred tree meeça, still covered with leaves, and in this manner delivering up to him the child which is to be adopted." When a person has children of his own, an adopted child is called *gubifad'a.*

32. The following are some of the terms denoting relationship :—

Father	*Aba.*
Mother	*Had'a.*
Son	*Ilma.*
Daughter	*Indalla.*
Second son	*Gudizu.*
Brother	*Had'o, Oboleza.*
Sister	*Oboleti.*
Step-brother	*Golo.*
Paternal uncle	*Wozila.*
Brother-in-law	*Zoda.*
Sister-in-law	*Warza, Zayu.*
Any relation	*Lami.*

VIII.—Warriors.

33. All Gāla, other than the elders, are warriors (*watadara;* Amhāric, *wathāddar*). They are, in fact, a tribe of military herdsmen, like the Ndi. and M.

On the frontier of each tribe is a stockade (*bero*), protected by a trench (*hirio*), to keep out invading cattle-thieves.

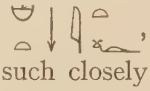
34. The various kinds of spears used by warriors are: *Tchoko*, a spear with a jagged edge to the blade; *Hofa*, a long spear with a pointed blade; *Tchirfa*, a long spear with a smooth-edged blade.

By way of military decorations, they have: *Gudidja*, a large bracelet; *D'ugo*, a round earring, for bravery in war or the chase; *Ilbora* (Amhāric *irbora*), an ivory armlet worn on the upper arm by men who have killed an enemy. The Ndi. and M. have decorations for bravery.

The warriors hold periodical feasts called *Gerara* at which war-songs are sung, and at which a cow is killed, and a piece of its flesh, called *kuba*, is carried "with the skin to an unfrequented place and left there for the beasts; a symbolic action by which this *kuba* means the 'killed for'; to eat the *kuba* is prohibited (*kirmi*."

G. B. Huntingford.

NOTES ON SOME GENEALOGIES OF THE MIDDLE KINGDOM.

In studying the genealogies of the Middle Kingdom, the question of consanguineous marriages at once arises. Such marriages occur, though infrequently, and occasionally the names suggest that the custom had been more general. Such names are , "My mother is my sister" (*Abydos* III, pl. XIII), which indicates a father-daughter marriage, or , "My father is my brother" (S.G.D. 20085), which points to a mother-son union. It is often argued that the terms of relationship were not so strictly applied as at the present day, and that when a woman is said to be the "sister" of a man, the word may mean wife's sister, brother's wife, paternal or maternal aunt, niece, or even cousin; but this can hardly be the case when we find such particularity of definition as  , "Wife of the brother of his father" (S.G.D. 20051). The fact of such closely consanguineous marriages is clearly seen in the titles of royal ladies, who were , "Wife and mother of the King" (see No. 16).

These marriages seem to occur in all classes of society, and it can hardly be a coincidence that they are usually found in families where the names Wah-ka, Bebu or Beby, and names compounded with Khnum and Sebek, were used. The genealogies given here are those of small officials, not necessarily connected in any way with the royal house or even with the families of the great nobles. The references are to B.M.ST. *British Museum Stelae*: M.C.A. Mariette, *Catalogue of Abydos*: M.F.D. De Morgan, *Fouilles de Dahshur*: REC. *Recueil des Travaux*: S.G.D. Schaefer *and* Lange, *Grab Denkmäler*. * Indicates names of women.

1. In the genealogy of Wah-ka (S.G.D. 20043) there is a straightforward descent of three generations; Wah-ka himself, his mother, and his maternal grandmother. But the filiation of his two sisters shows the marriage of a father and two daughters, Bebu being the daughter of Wah-ka (*i.e.* the grandmother, as the epithet after the name is feminine), and Ka-hent being the daughter of Bebu. In other words, the grandfather married Wah-ka Iuf-senb, by whom he had two daughters, Rens-ankh and Bebu; he married both daughters, Rens-ankh's child being the Wah-ka commemorated on the stela, and Bebu's child being Ka-hent, sister of Wah-ka. Mariette's suggestions (*Catalogue d'Abydos*, No. 892) that Bebu was the father of Wah-ka is untenable, as the name is over the figure of a woman. The only other possibility is that the grandmother, Wah-ka Iuf-senb, married twice, and that the second husband married the daughters of his predecessor. Wah-ka was not of high rank, being only , and none of the women of the family, except his wife, were .

2. The same family is recorded on the stela of Hor-zeruy (S.G.D. 20681) with the slight alteration of abbreviating the name of Wah-ka Iuf-senb to Senb. Here again the relationships show father-daughter, and also aunt-nephew, marriages. Ta-entet-ny, sister of Hor-zeruy, had a son Sebek-hetep, who is called the brother of Hor-zeruy; and Ta-entet-ny also married Wah-ka, son of

Rens-ankh, her half-sister. Ta-entet-ny has no title in this genealogy, though her mother was a , as was also Mut-hetep, wife of Hor-zeruy.

3. The name of Nefer-rud occurs again in another stela (S.G.D. 20158), which appears to be also of the family of Hor-zeruy). He may be the great-grandfather of Wah-ka, son of Rens-ankh, though it is possible that he is of the same generation as Wah-ka, for one of his step-mothers is Rens-ankh, and his half-sister and his son are both called Wah-ka. There is a possibility that Nefer-rud's mother and wife, who were both named Hetept, were one and the same. Hetept is, however, a common name, and may be that of two separate persons; but in view of the fact that intermarriages occur elsewhere in the family, it is not unlikely that this is the record of a mother-son union. The Nefer-ruds of S.G.D. 20636 are probably of the same family collaterally.

4. The genealogy of Sen-mry Kheper-ka-Ra (S.G.D. 20141) can be explained only as the marriage of a man with three women, two of whom are presumably his own daughters. Sen-mry held only a small office at the royal court, being , and none of the women were even . Sen-mry's mother was Hatshepsut, who was born of Yay; he had a brother, Ka-em-saf, born of Hatshepsut; another brother Sebek-em-she, born of Yay; a sister Bebu, who is discreetly said to be "born of her mother," and who, therefore, might be a step-sister; and a brother Sen-mry, born of Bebu. Again, the only method of accounting for the relationships is by a man who married Yay, then her daughter Hatshepsut, who might have been his step-daughter, and, finally, his own daughter Bebu, whose son Sen-mry was a brother of Sen-mry Kheper-ka-Ra. The fact that Sen-mry Kheper-ka-Ra had a double name suggests that he was younger or, at least, less important than Bebu's son, and was given a second name to distinguish him from his half-brother.

5. A mother-son marriage is found in the stela of the , Sebek-dedu (S.G.D. 20696), son of Inkaf and Ytau. Here his wife is emphatically stated to be Ytau. This may have been a ceremonial marriage, as no children are mentioned.

6. The scribe of the stone-masons, Pa-unt (S.G.D. 20749), was the son of Yusny and had a daughter of the same name. He had also a daughter Nefer-hetep, born of Yusny; but there is nothing to show whether this was a father-daughter, or a mother-son, marriage. His wife was Senebtisi, daughter of Ka-nes, and one of his daughters is also said to have been born of Ka-nes. He would thus have had three marriages; Senebtisi, her mother, and his own mother or daughter. [In REC. IX, 35, on a stela of the same family, a son's name appears as].

7. On the stela of the goldsmith Sebekhetep (S.G.D. 20271) his own genealogy is clear. His mother was Nefer-Khai, daughter of Dedet-Mut; his own brother was Hepyu-Ka; his wife was Dedy, by whom he had five children, one daughter being called Beby. But following directly on the name of his own brother comes "his sister, Hetepui, born of Dedet-Mut." This again can be explained only by a father-daughter marriage.

8. The marriage of Se-hetep-ib (REC. III, 122, xv) shows the union of a brother and sister. Aatet (sister of Hor-her-nekht, the owner of the stela) was the mother of Wabt, born of (*irt-n*) Ameny; Hor-her-nekht's brother was Ameny;

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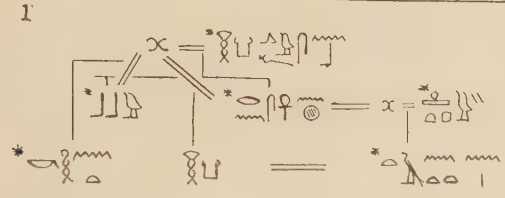
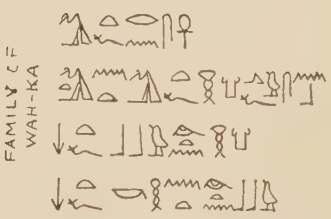


S. G. D. 20043.

FAMILY OF WAH-KA



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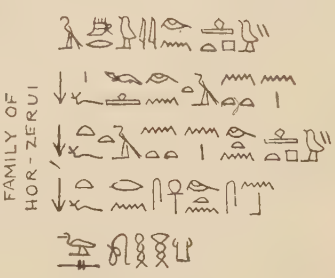
S. G. D. 20681.

FAMILY OF HOR-ZERUI



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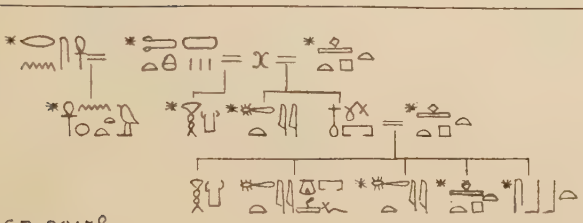
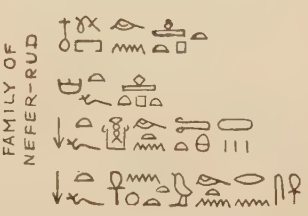


S. G. D. 20158.

FAMILY OF NEFER-RUD



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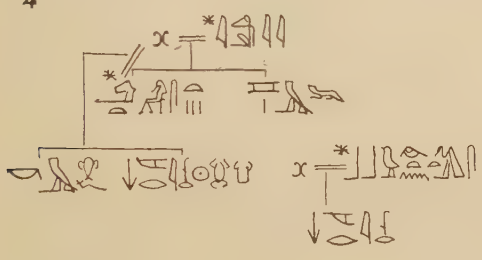
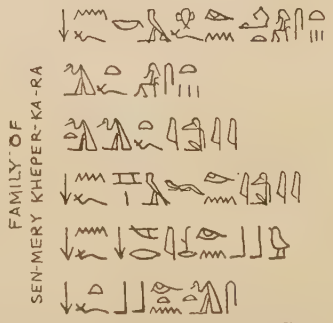


S. G. D. 20141.

FAMILY OF SEN-MERY KHEPER-KA-RA



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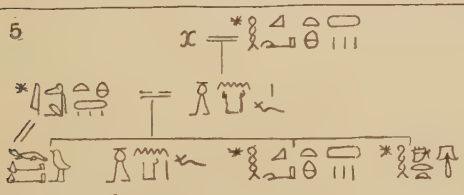
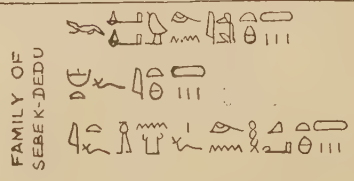


S. G. D. 20696.

FAMILY OF SEBEK-DEDU



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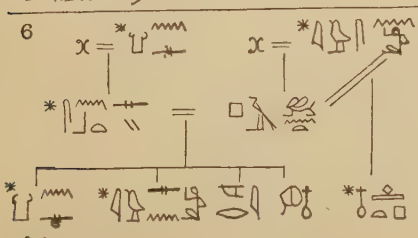
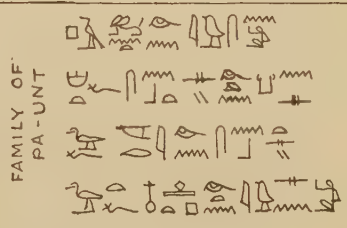


S. G. D. 20749.

FAMILY OF PA-UNT



Ameny's mother was Se-hetep-ib, born of Sat-Hathor, and his father was Se-hetep-ib, also born of Sat-Hathor. Sebek-iam, who was the father of Hor-her-nekht and, presumably, of Aatet as well, appears to have married his own mother and his wife's mother. The only titles among the people commemorated on this stela are of small officials, none of whom were related to the principals.

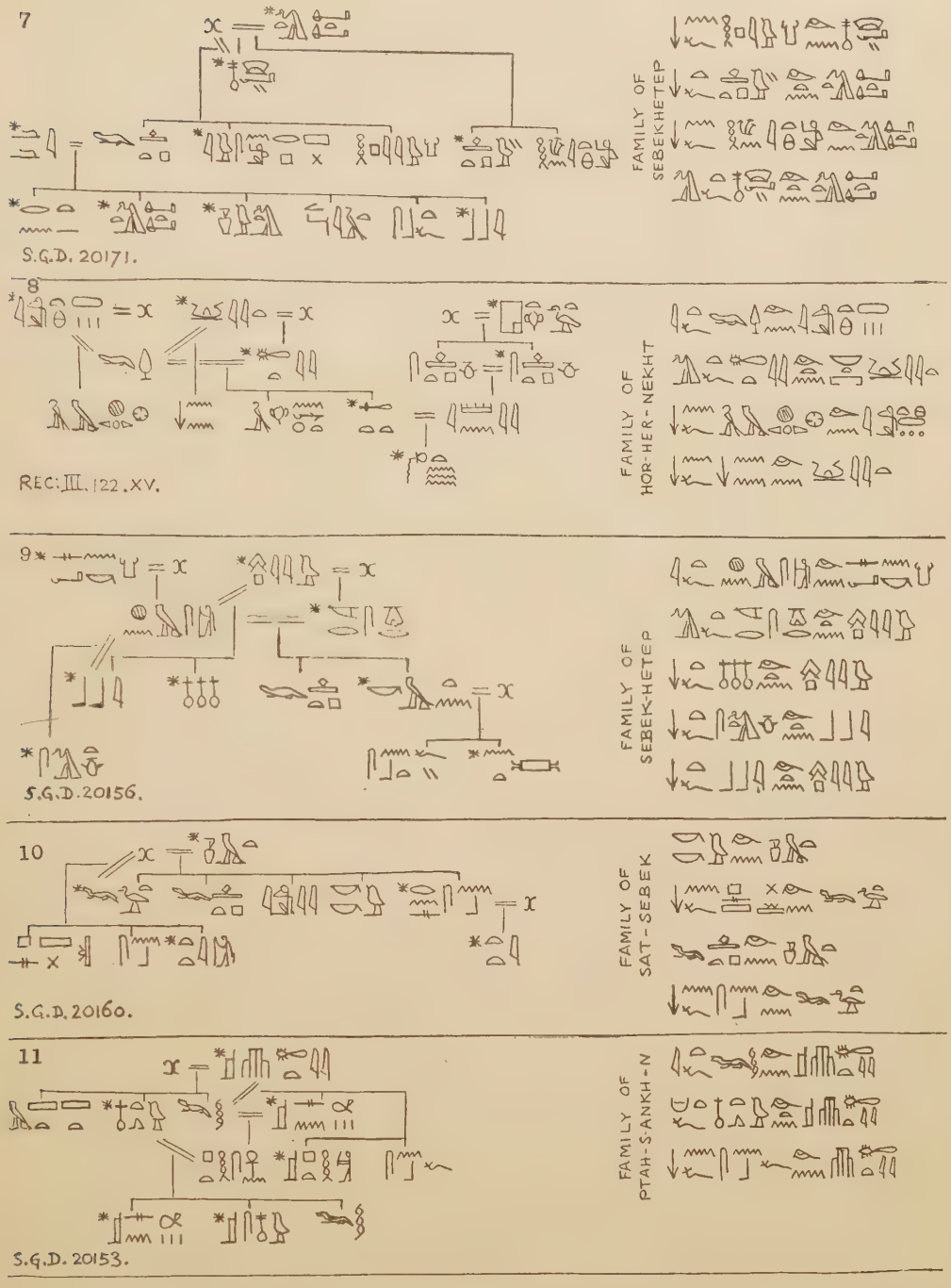
9. The relationships of Sebekhetep and his father Khnems (S.G.D. 20156) also show closely consanguineous marriages. The wife of Khnems was Mer-seger, daughter of Hapyu, and she bore him four children, Sebekhetep, Ibi, Senb, and Kemten. But besides these brothers and sister, Sebekhetep had three sisters: Neferu and Beby, born of Hapyu; and Semut-ib, born of Beby. It is evident that Semut-ib is really a sister and not a niece, for the real nephew is mentioned without any definition of relationship as "Senebtifi, born of Kemten." Again, the title of Sebekhetep, who alone is mentioned as holding any office, is not a high one, .

10. On the stela of Rensenb (S.G.D. 20160) a father-daughter marriage is shown. Khnemt had, by an unnamed husband, three sons, Keku, Yay, and Sebekhetep; she had also two daughters, Sat-Sebek and Rens-senb. Sat-Sebek had two sons; one was Pesesh, the brother of Keku, son of Khnemt; the other was Senb, the brother of Sebekhetep, son of Khnemt. This relationship could have occurred only by the marriage of Sat-Sebek with her mother's husband, probably her own father. Sebekhetep's office was , and his brothers were and ; again showing a family of small officials. Sat-Sebek, however, was a , and so also was her daughter Tety-urt, whose name is given without other relationship.

11. The genealogy of Ptah-sankh-en (S.G.D. 20153) shows an aunt-nephew marriage, of the kind with which we are familiar in the parents of Moses. Ptah-sankh-en's mother was Sat-sen, his father was Sebek-nezem, son of Sat-khent-khety, and his wife was Nefert-yu, daughter of Sat-khent-khety, and therefore a sister of her husband's father. There is also a strong presumption of a mother-son marriage, as Ptah-sankh-en's brother was also the son of Sat-khent-khety. None of this family is recorded as holding any offices.

To turn to another line of investigation, it is important to note how different stelae link up with one another. In this way it is possible not only to supplement the genealogy of one family (as in Nos. 1, 2, and 3 above), but also to connect two or more families together. Though there is still much work to be done, a few notes will indicate the line of research.

12. There is a certain Rehu-ankh, born of Pepu, whose name occurs on several stelae (S.G.D. 20104, 20147, 20157, Piehl III, 10k, REC. IX, 63, 8). His only title is , yet he seems to be of sufficient importance to be mentioned by all the members of his family. Taking the stela published in REC. IX, 63, 8, as the fullest, it is possible to fill up many of the blanks from the other sources. The genealogy No. 12 gives the connections caused by the marriages of Rehu-ankh and his sister Ta-net-sesh, and there is no doubt that further ramifications may be found. Thus, Senby, born of Tau (REC. IX, 63, 8), proves to be the Senby, born of Tau, of S.G.D. 20614, where his father's name, Neb-pu, is given. Snennu, son of



Kemny and Tety, is another personage whose name appears on several stelae, generally on those of the Rehu-ankh family.

13. The name of the well-known noble , I-kher-nefert, son of Sat-Khonsu, occurs, as might be expected, on more than one stela. The fullest is that published in B.M.ST. III, 11, where the names of both parents and both grandmothers are given. In the inscriptions of S.G.D. 20038, 20310, and 20683, there are other names ; and from the fact that

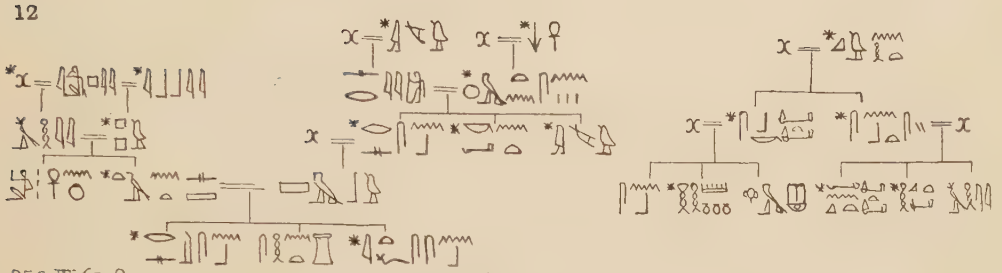
Nesi-Ptah, son of Sebek-em-sas, is the principal officiant in the scene of offering, I would suggest that he is I-kher-nefrut's son; this would make Sebek-em-sas the wife of I-kher-nefrut, and would give a genealogy of five generations. It would then be interesting also to note the continuation of Ptah-worship. I-kher-nefrut's father was called Snefru, the abbreviated form of Ptah-snefer-ui; and four out of the five children of I-kher-nefrut (supposing that I am correct in regarding Sebek-em-sas as his wife) have names compounded with Ptah.

14. The two stelae, S.G.D. 20039 and 20309, supplement one another. The , Se-hetep-ib appears to have died when his son, the , Iuf-ni-er-sen, had only one child; but on Iuf-ni-er-sen's own stela seven children are mentioned. The titles show that both father and son held office among the scribes of the Qedet.

15. The three stelae, S.G.D. 20055 and 20679, and M.C.A. 669, are of one family. As no titles are given, it is impossible to identify the family in other inscriptions, except by relationships, a matter of some difficulty, as names are frequently abbreviated. In M.C.A. 669 there is a daughter of Dedet-Neshemt, Neferhetep, who is not mentioned elsewhere; the name, however, may be a mis-copy of the Anhur-hetep who occurs on both the other stelae. The spelling of Ib's mother's name is variable, or , and she may possibly be the same as , the daughter of Wat. If so, these variants would give some knowledge of the phonetic value of the signs.

16. I have to thank Mr. Guy Brunton for permission to publish his drawing of a cylinder seal of Queen Urt in the Iversen Collection. Mr. Brunton suggests that as she is called only the King's Wife when living, and the King's Wife and Mother when dead, the double title cannot necessarily refer to an actual relationship. On the other hand, it is impossible to found a theory on the one example only; and as mother-son marriages are known in the XVIIIth Dynasty, and father-daughter marriages under Snefru, the custom of parent-child marriages would surely occur in the Middle Kingdom.

12



REC. IX. 63.8. S.G.D. 20104, 20147, 20614.

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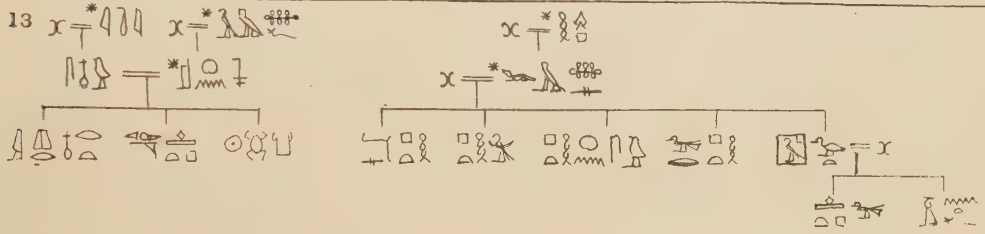

B.M ST. III. 11. S.G.D. 20310, 20683.

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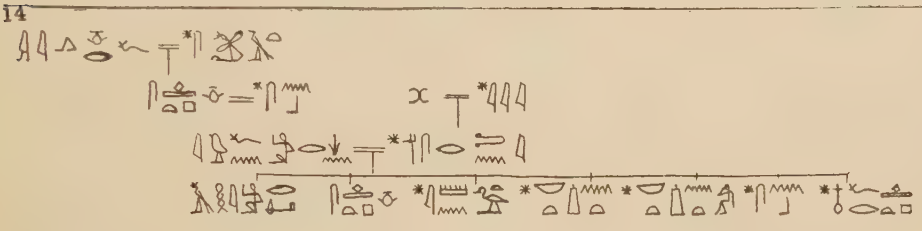

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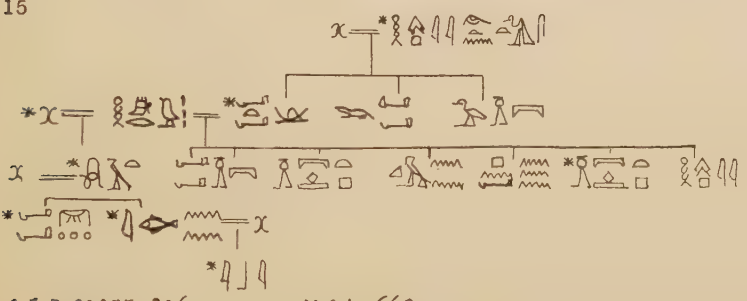

S.G.D. 20055, 20679. M.C.A. 669.

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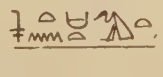

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CYLINDER SEAL

IVERSEN COLLECTION

M. A. MURRAY.

REVIEWS.

Studies in Early Pottery of the Near East. II. Asia, Europe, and the Aegean, and their Earliest Interrelations. By Dr. H. Frankfort. Large 8vo. 198 pp., 13 pls. 1927. (Royal Anthropological Institute.)

This is a work so far unrivalled, and co-ordinating most important material. It deals with an immense amount of detail, from the Neolithic age to the XVIIIth dynasty, and stretching from Spain to China. Even the more detailed study covers the whole region from the Caspian to Greece. To handle so many thousand facts in less than 200 pages causes a breathless chase after conclusions. The mere glimpses of the past flitting by, which are each very incomplete and scarcely connected, make tantalizing problems, which we may hope some day to solve, when the various countries are available for systematic work. This difficulty of co-ordination is faced by Dr. Frankfort, for in principle he has a wholesome distrust of equations of time or of origin, and allows much to re-invention ; yet in practice the lure of discovery induces him to pour out suggestions, which cannot really be estimated without a large library for comparisons.

The great necessity, before these very complex questions can be dealt with, is the complete working of a few deep sites in different countries, with strict order of levelling, and full illustration of every object found. This has been carried out in the past season at Gerar, over a range of eleven hundred years. Further, in the treatment of the ascertained material we need diagrams of argument, with outline figures of the material for comparison. At present we are treated to a verbal linking-up of hundreds of equations which are involved together, and it is very difficult to trace how far a conclusion hangs on one point, which may be very debatable in itself. It will not do to run before we can walk. Even in well-known times of Crete there is acknowledged difficulty in discriminating the differences between periods.

The great aim for research at present is to equate the Oriental civilisations with the Western barbarisms. We must get our scale of sequences (or of years, when we can agree about them) settled in the earliest and most continuous civilisations, before we can understand the fleeting chaos of conquests and migrations which are indicated by the changes of products among the unlettered races.

The work begins with noting the importance of the change in the world produced by gaining the use of copper, and the consequences in general culture. We can understand this, perhaps, by seeing how much the world has altered by the use of steel in the last generation, and how it is now altering by beginning the Aluminium Age which makes flying possible. The scarcity of copper even when known (as aluminium was thirty years ago) has prevented it being often found in early remains, but it is claimed that " whenever excavations of any extent are carried out in Asia, the earliest layers not only contain metal, but the originality of the shapes of these earliest copper implements proves that we are already entitled to speak definitely of a Copper Age." In evidence of this there are quoted Hissarlik I, Yortan Kalembo (in Mysia) and the first settlements at

Anau in Turkestan and in Susa. In Egypt the true Copper Age is considered to be later, and not to have begun till the break up of the Gerzean period at S.D. 60; the earlier tools are regarded as mere copies of such in bone, and not as showing any appreciation of the uses of metal. This change is looked on as due to intercourse with Asia, probably from the Caucasus.

The early civilisation of Greece is discussed, which began with Neolithic folk living in open villages of huts in the plains; these were attacked by a more powerful race which made fortified hill settlements and dwellings with the large hall or *megaron*. The new-comers brought new types of pottery "and also probably copper." Seeking for the source of these people, first the "Black Earth Region" is described, from Transylvania to Kiev, some 400 miles. The pottery has the spiral motive of decoration, proceeding to linked S-spirals covering a field. This culture is the earlier one in Transylvania at Erosd, where it is followed by the Danubian style with less elaborate motives, largely prick patterns and diagonal chevrons, with simple spirals, and the beginning of copper. This Danubian culture almost isolated Greece from the Black Earth styles. The source of copper, however, was Asiatic in Central Greece and the Aegean. In south-east Europe copper is earlier and commoner wherever intercourse with Asia was easy. At Vinça, near Belgrad, there are signs of very early connection with the Troad, and the Danubian influence is seen in Macedonia, Thessaly, the Cyclades, and even Crete; ultimately this phase gave way to directly Asiatic influences in the Aegean. The Danubian immigrants are betokened by their polished carbonaceous pottery, with burnished chevron lines, and some white painting. The very shallow black pans (so-called "frying pans"), with spirals and other patterns, are of Danubian style. [The purpose of these flat vessels may be for water-mirrors, as the elaborate decoration suggests objects of luxury rather than for hard use.] The coming of the Copper Age from Western Asia influenced all the eastern coast of Greece, and the importance of the Cyclades as stages of transport led to their active civilisation which died away later. Crete had a Neolithic Age which left 25 ft. of deposit, now under Knossos. It shared with Anatolia and Southern Europe the ideas of the Mother Goddess figures, and the conoid stone axe. Such is the outline of the ground before the Copper Age, but it would be impossible here to enter on any of the details on which the results depend.

The civilisation of Western Asia has a technique of pottery in common with that of the Danubians, but the forms of vessels and the motives of decoration widely separate the two regions. In place of the Danubian spiral there is in Asia vertical decoration round the shoulder. The distinctive forms at Hissarlik I (Troy) and in Anatolia are the beak-spout jug, the cylindrical neck of vases, the bird vases, the pilgrim bottle, and the strainer vase with a side handle. The black deoxidized ware of Hissarlik I was supplanted in the second period by a partly oxidized brown ware. [This change is like that at Badari from black to brown, then to purple, and finally to brick-red pottery. This order may be reversed, as the Gaza jars, which were red in Roman times, though the same form is now baked black.] The use of the potter's wheel follows on this.

In Syria and Palestine the types of red-slip ware, and painting with lines or geometrical patterns derived from straw or rush binding, are approximately of the same age as the similar ware of the Ist dynasty in Egypt. Turning to Cyprus, the characteristic red-polished ware belongs to that of Southern Anatolia. Cyprus, with its store of copper, must have prospered early, and the pottery rapidly

improved there. Coming down later, there is the influence of Syria in using a white slip with orange-red painting, which belonged to North Syria, and extended to Assur and Susa II. This style lasted in Syria for a thousand years, from about 2800 to 1800 B.C.

Next is noticed the connection of Asia with the Aegean in the Copper Age. This is a very complex field with influences from many sides. The transitions are best preserved in Crete, but there the stages of Neolithic, Aenolithic, and Copper merge gradually one into the other, but yet are due to foreign intrusions. In Anatolia the beak-spouted jug is technically identical with that in Greece. Another form in common is the capped vase with vertical handles, found at Hissarlik in silver. Burnished pottery also is in common between Crete and Anatolia. The Aegean, however, soon outstrips the lethargic Anatolian development. In Crete the wheel pottery is early Minoan, while in Hissarlik II it is of the Middle Minoan I period. Eastern Crete is considered to have been in advance of the west in absorbing Anatolian methods. The conclusion is that South-West Asia Minor, which colonised Cyprus, also was the source of Anatolian influence in Crete. [This would be parallel to the great importance of Rhodes as a centre of commerce and culture in later ages.]

The civilisation on the bare rocks of the Cyclades depended entirely on a transient period of active trade across the Aegean. [But as the size of shipping increased, the direct voyage from Asia to Europe was preferred.] The rise of Hissarlik as a link across the sea ruined the island trade. The spiral decoration is considered to have come from the Danubian culture to the Cyclades, and thence to Crete, where the running band of spirals appears, as on the Danube. This beginning of the Copper Age is termed the First Early Aegean Period. It was of considerable length; the Cycladic "herring-bone" ware was developed and influenced Crete; figure vases extended. The Sumerians or Sumerianized Asiatics came round Arabia into Upper Egypt. The North Syrian civilisation, with polychrome pottery, extended to Assur and Susa II. As Susa I had copper before other lands, the metallic source seems to have been to the east of that.

The Second Aegean period begins as equivalent to the Ist dynasty in Egypt. It covers the second and third sections of the Early Minoan in Crete. In the Cyclades only the islands with internal resources could hold their own. Phylakopi was founded, as also Tiryns and perhaps Mykenae; Hissarlik II grew with trade; relations of Egypt with Crete extend into the IVth to VIth dynasty.

The next upheaval started far in the north-east; it brought the Gutiu from the mountains of Persia or Kurdistan down on Sumer and Akkad in the Babylonian plain, it drove the Amorites into Mesopotamia, and the Syrians into Egypt under Pepy II, forming the VIIth and VIIIth dynasties there. Crete in the third section of Early Minoan seems affected also by the Syrian movement. The spiral ornament also comes in there from the Danubian region, and the "monkey-like imp" from North Syria, whence also it appears on the buttons in Egypt.

The Cycladic civilisation spread not only into various sites in the Gulf of Corinth, but westward from that to Leukas, where a variety of decorated pottery is found. Also the same influences came round the south of Greece and into Apulia and the Adriatic. The First Siculan Period continued the local Neolithic usage in pottery; the forms point to a source at the head of the Adriatic and the southern Danubian style, while the decoration is related to that of Central Greece. The Second Siculan Period also has northern features, such as are from the middle Danube, as well as Aegean influences.

The Middle Aegean or Bronze Period is marked by the rise of Hissarlik II, and this is connected with the invention of a regular 10 *per cent.* bronze alloy. The types of jewellery and bronze work found in the Troad are linked with those of the middle and upper Danube. Such types also belong to the Caucasus, which, with its wealth of metals, was probably the starting point of this civilisation. The copper and silver necklets from Kahun and Abydos are Caucasian in form, and the same are found on the way at Byblos. The bronze prongs from the latter place are only paralleled at Astrabad north of the Caucasus. In Mesopotamia the earliest copper tools are similar to those of the Caucasus. [But as copper seems to have first come from the East into Mesopotamia, the transit of types would seem to have been from there northwards into the exploitation of the Caucasian resources.] This period may be dated about 2800 to 1800 B.C. for the duration of Hissarlik II, or would have begun earlier if the chronology is not cut down. The burning of Hissarlik II may have been due either to the Indo-European migration, or to the Hittites who sacked Babylon about 1925 B.C. The Aryans did not affect the population of Western Asia, but only the language and culture, indicating a small minority holding power by its ability.

The Syrian influences carried by the Hyksos immigration to Egypt lead to the beautiful ruddy smooth pottery, used for figure vases, usually of seated girls, which belong to the beginning of the XVIIIth dynasty. [But the cross-lined vases so common in the XVIIIth dynasty must not be assigned to Hyksos influence, nor perhaps the figure vases, as they are unknown before the Syrian wars of Tehutmes III, who brought back Syrian workmen.] A kaleidoscope of fragments of relationships about the Hittites, Indo-Europeans, Thracians, Danubians and Phrygians baffles analysis as yet. Finally, there is a notice of the Chinese painted pottery, and queries as to its relationship. Nothing more can be really built into place until Asia is tranquillised, and research can be carried across the unknown regions. Such is the outline that can be gathered from the maze of material here presented, and some reflections upon it are added in brackets [] as we go along.

The questions specially affecting Egypt need more notice here, as difficulties appear which must be considered in detail. The theory of an important State having existed during late predynastic times in the Western Delta is accepted by Dr. Frankfort as a basis for the carrying over of Egyptian ideas and things to Crete. But such a State seems entirely theoretical. The "chief of the lake" who was conquered by Narmer cannot have ruled in the Delta, as there were no lakes there. The lakes, so familiar to us, and which colour all modern writing on the subject, only came into existence since the subsidence of the Delta. Alexandria was 20 or 25 ft. higher until Roman times, and at such a level the present Lake Mareotis would have been dry land. The only important lake in Egypt was that of the Fayum, far larger then than it is now, and Narmer is represented as conquering the *Ua she* or "chief of the lake," therefore, in that district. No trace has been found of any remains of a prehistoric civilisation in the Western Delta; it is a blank, archaeologically, and we can only presume that it had historic inhabitants, by the traces of flint knives and pottery of the IInd dynasty in a mound near Alexandria. Something more may be found any day, but, until it is, the theory remains entirely in air, and we cannot base any conclusions upon it. The remains of submerged quays at Alexandria, which have been claimed as the port of early shipping, are certainly the quays of Ptolemaic time, above the sea-level then, and are no evidence of earlier commerce in the district.

The origin of running spirals is attributed to thread or wire work. This is entirely a theory, and is difficult to reconcile with the dates. The single S-spiral is fixed in the Neolithic Age, on the Danubian pottery; it cannot have been derived from metallic wire in those times, nor would a scrap of thread be a likely source. The linked spiral naturally arises from the single S, and was also evolved before the use of metal (*see* p. 18, fig. 3). It looks as if the spiral was simply a decorative form, not derived from artificial material, but rather from nature, in copying the coiling of tendrils. Such pure decoration is seen in the abundance of various plant forms on the earliest decorated pottery in Egypt.

The shortened chronology is definitely accepted, on the broad ground that the longer record by the Egyptians leaves too large a space for the changes observed in development elsewhere. Such a preference for intuition concerning the rate of development, as against the written record, shows a robust faith in personal belief. What is there to show the time-scale of movement, apart fron a continuous record and a series of monuments? We are assured that the Hyksos subjection of Egypt belonged "no doubt" to the general movement of the Hittite sack of Babylon and the fall of Hissarlik in the XXth century B.C. But no kind of evidence is given. What suggests that the whole rate of development, as here conceived, is too rapid, is the conclusion that "there were great crises which succeeded each other at more or less regular intervals of five to seven centuries, . . . in which large movements of people . . . change fundamentally the existing conditions." Now such crises are a regular recurring feature in recorded history, and the length of the cycle averages fourteen centuries, varying from eleven to eighteen, in various times and countries. In place, then, of estimating them intuitively at five to seven centuries, the real period is likely to have been at least twice as long, in accord with the record preserved, and harmonising with Dr. Frankfort's remark that "the simpler a civilisation the more difficult it is to introduce any change, and the first changes will take longest to be effected."

The arguments from similarities of decoration being contemporary are the main ground of chronologic inference. If accepted, then another such case must come in to the reckoning, namely the close similarity of the cordage decoration on vases at Kish before 3000 B.C. (on the short dating), to the pattern introduced from abroad in the XIIth or XIIIth dynasty in Egypt, which rapidly decayed there. This would place the movement from Babylonia to Egypt at the Egyptian date of such forerunners of the Hyksos. (ANCIENT EGYPT, 1926, p. 102.)

The Caucasian type of necklets found at Kahun and Abydos, of the XIIth dynasty, helps us to realise how Caucasian sources may have also come in earlier, and be preserved in the geography of the Book of the Dead. In connection with Kahun, the idea that it was only a workman's town, and could not have any wealthy inhabitants, is hardly compatible with there being ten large mansions of sixty rooms each, occupying nearly half the site. The secondary position of Egypt in metal work is recognised, as copper in Susa is definitely placed before the use of it in Egypt. Such are the principal matters which concern our view of Egypt in this work. We have to thank Dr. Frankfort for his prodigious industry in collecting and co-ordinating such a mass of material, from personal inspection and from publications. The great value of his work to all students of early civilisation is unquestionable, though a touch of Euclidean demonstration, and more recognition of countervailing material, might have helped its reception.

Ancient Egyptian Materials. By A. Lucas. 8vo. 242 pp. 1926. (Arnold & Co.) 7*s.* 6*d.*

Hitherto the Egyptologist has been left to find out what he can about the materials before him, usually stumbling into many absurdities, and pulled up by the geologist with blank contradiction, which was often ill-founded. We were lectured about alabaster being aragonite, while alabaster was the original name for the material; and, after all, Mr. Lucas agrees that between the two names for different forms of calcite, the Egyptian stone is truly alabaster. We were ordered to abolish the name diorite, until a geologist examined a sample, and agreed that, after all, it was technically diorite. We were told that the Zer jewellery contained green glass, but now we learn that "all the questioned material is undoubtedly turquoise," as at first described. It is comforting when a technical authority rolls back the arrogance of those who pontificate so freely.

Not only has the author the training for the subject, but he also has at hand many valuable reports of recent official work which are almost unknown in England, and which correct various beliefs of the "times of ignorance" before expert studies. Thus, he has been able to supply a valuable addition to our technical knowledge, explained in the plainest terms for those who require it. The chapters are on Building materials; Faience, Glass, and Pottery; Metals; Mummification materials; Oils, Fats, and Waxes; Pigments and Varnish; Precious and semi-precious stones; Stones for monuments; Textiles, Leather, and Dyes; Writing materials, and a few other substances.

Some additional notes may be made here on these subjects. P. 33: Quartz rock was collected in the form of pebbles for flooring the glazing furnace; it was thus disintegrated by heat before being crushed, and was available where wanted for making glaze. P. 38: Glazed stone is now known in the earliest civilisation (Badarian) which seems to have been derived from elsewhere. P. 42: The earliest glass known in Egypt—the Hat-hor head—is unquestionably of the middle of the prehistoric age; as its colour shows a highly skilled production, it probably originated in an Asiatic source, from which later isolated specimens also came, by trade. In the valuable analyses of glass, P. 232–3, the colours should essentially be stated. P. 57: The prehistoric pottery in most instances owes its black to the deoxidation of the haematite facing; this is proved by the casual appearance of the black on the wrong parts, owing to the pot falling over in the ashes. No applied colouring could be so accidental and misplaced.

P. 78: In naming brass, it should be noted that the bulk of Roman Imperial coinage is of brass, so there was a ready source at hand. P. 82: The cutting of hard stones in prehistoric Tiryns was by a copper blade with inset teeth of emery, a fragment having been observed in a saw-cut. P. 98: The iron beads could only have been of malleable iron, as they are made by coiling a leaf of metal. P. 102: Mild steel was already discovered in the VIIth century B.C., as the tools of that age can be permanently magnetised, and have hardened edges. P. 139: Though the blue grit can be fused, it does not produce blue glass, but is decomposed as a dull green slag. P. 149: The albumen for a fixative could have been abundantly obtained from the eggs of ducks, geese, and other birds. P. 157: The original names of samples of the more usual stones are given in hieroglyphs on the Kennard tablet, so that there is no uncertainty about those.

P. 193: The use of everyday clothing in burials, after mummifying ceased, should be remembered. All our Coptic textiles come from this source. P. 199:

Indigo is only on late wrappings, about the XXIIIrd dynasty and onward. P. 202 : Papyrus of the Vth dynasty is known. P. 209 : The emery used in Egypt was dark brown, and like that of the Aegean. P. 210 : The example of graphite comes from the town of Gurob, not from a tomb. P. 211 : The commonest source of ivory was the hippopotamus.

Finally, it is the most vexed question at present how much the Egyptian discovered and how much he borrowed. All that we can do is to study the earliest examples, and remember that we know nothing yet about the condition of Asiatic culture at those times. The indications of sporadic use of glazing, glass, and alloys, strongly suggest importation.

Ancient Egyptian Metallurgy. By Major Garland and C. O. Bannister. 8vo. 208 pp., 113 figs. 1927. (Griffin & Co.) 12*s.* 6*d.*

In this volume we have the work of a specialist in metals, head of the Cairo citadel laboratories, who unhappily died before this work was finished ; it was then edited by the Professor of Metallurgy in Liverpool. On the chemical side, therefore, the authority is valuable, but, unfortunately, neither writer was aware of the specimens which are essential for forming a judgment about the ancient methods. So often have misapprehensions appeared on such matters, that it is desirable to take this opportunity to dispel them by reviewing the known facts. First, we may notice the illusions in practical matters, which should be clear to anyone writing on the subject. The use of open moulds for casting copper is doubted, but the actual moulds are in University College. The Egyptian metal work was not like the Syrian, with detail all round an object, unless cast by *cire perdu*. The flat open castings were the basis for hammer-work. In *cire perdu* work of the XVIIIth dynasty, there is no trace of any struts to connect the core and mould ; certainly any iron wire struts, here named, would be obvious if present. Metal spinning was very usual in Roman Egypt, and there is no doubt about the Ramesside example (in U.C.), as the in-turned form of the edge—an anti-splash bowl—could hardly be made otherwise. The surface is evidently spun.

Regarding early iron, the author is very insistent on iron tools having been used for working granite in early times. It is urged that, when buried, iron would disappear by the soluble salts formed in the soil. On the contrary, the lump of iron, which was found with copper axes of the VIth dynasty at Abydos, was a firm mass of rust, in spite of the contact with copper leading to galvanic dissolution. At Gerar, which is much wetter than in Egypt, the masses of iron rust, large and small, are quite shapely, and retain the form of tools since 1200 B.C. It is argued that iron chisels are the only possible means of cutting granite ; but such tools would inevitably stun the granite, and a large amount of emery grinding would be afterwards needed. The conclusive matter is the cutting of granite sarcophagi by tubular drills and by long saws, the faulty work of each being visible inside and outside of the sarcophagus of Khufu. A deep tube-drill hole, with the core still sticking in it, was cut in granite at the temple of Khafra. Casts of all these evidences, and actual cores of granite and porphyry, are in University College, and it is utterly impossible for any of this kind of work to have been done by iron chisels, or by any percussive tool. " Practical men " are appealed to ; but such practical engineers as Sir John Fowler and Sir Benjamin Baker were, forty years ago, enthusiastic about the fine work of these drillings in granite.

The specimens have twice been published in illustrations, and there is no excuse for not knowing them when dealing with the subject. The use of hand-sawing into granite by emery-pointed tools can be seen on the fallen obelisk of Karnak. In each corner of the hieroglyphs there is a minute drill hole, about the size of a quill; the side cuts around the hieroglyphs run into these holes; and when starting the work the hand tool had often slipped aside, and left scratches on the polished surface of the granite. No chisel could have made such marks, nor could it have made the corner tube holes. The chapter on the Iron Age in Egypt only confuses the subject by ignoring the conclusive facts.

It is said that it is strange that Egyptians did not, like Syrians, strengthen bronze castings by iron rods. But such rods are found in some Egyptian bronze castings of rails (in U.C.). The first axes made in metal are stated to have two projecting lugs, but from the prehistoric age to the IVth dynasty there were no lugs, and such were only well formed by the XIIth dynasty. A socketted hoe is figured as an "axe head"; it would be too weak to cut anything but light soil, and it has the blade on one side of the socket, so it could not work as an axe. A razor, of well-known form, is figured as a "cutting-out knife"; an adze is figured as a "graver." The use of tools should have been better understood. The ladder is said to have been used in the XVIIIth dynasty, but it is figured in the Vth dynasty. Rivets are said not to have properly shaped heads; but good domed heads are copied in pottery imitations of metal vessels of the pyramid age. It is remarked that there are no representations of the method of working bronze in early Egypt. But bronze was not yet in use there, and, if copper is intended, there are many sculptures of copper workers beating and forming metal vessels in the Vth dynasty. In all these matters, some enquiry into the evidence used by other writers would have remedied the dogmatism of the metallurgist.

Unfortunately, the writers have also undertaken instruction in Egyptian history. The Egyptian is said to have been "second to no other people" in treating metals; yet the Syrians were far more skilled, all through history. It is stated that in Sinai "each mine was placed under a foreman, and a regular output of ore expected from it." In reality, the expeditions were stray visits there, at intervals of a few years, to discover and scrape up as much as could be got together. The division in dynasties is said to have been first adopted by Manetho; in reality the Egyptians recognised it all through, as the ruling family changed, and the first of a dynasty took a name imitating the founder of the previous dynasty. The XVth dynasty is said to be the "first experience of alien rule," ignoring the Syrian VIIth and VIIIth dynasties. The figure named as Rameses IV is certainly not his, by the form of the name, which belongs to one or another of the XXIInd dynasty kings. The Ethiopians are said not to have influenced the crafts of the Egyptians; they did not alter the style, but they effected a complete renaissance of the crafts on the lines of the earlier work.

Directions about cleaning and repairing antiquities of metal conclude the volume. The use of seccotine is recommended in spite of its miserable defects, while the celluloid cement which is faultless is never named. The false limbs for crippled statuettes, the making of which is carefully described, would ruin specimens for any reputable museum. A long chapter on the microscopic structure of alloys is a careful piece of work, but hardly within the usual opportunities or practice of archaeology.

Die Anfänge des Christentums im Rheinlande. By Wilhelm Neuss. 90 pp., 34 figs. 1923. (Kurt Schroeder, Bonn and Leipzig.)

The third chapter of this excellent treatise (*Rheinische Neujahrsblätter*, part 2) deals with the beginnings of Christianity in the Rhineland in the light of the monuments, by which some of the gaps left by the literary records may be partly filled in. The churches of St. Gereon's, St. Ursula's and St. Severin's in Cologne stand on old Christian cemeteries which were outside the gates of the Roman town. There are churches similarly situated in Trier and in Bonn. With St. Ursula's and St. Gereon's are bound up legends of martyrs, of which the nucleus is considered historical by the writer. There is, moreover, monumental evidence of martyrs at Cologne in the early Christian tombstone of a child called Rudufula, SOCIATA M(artyribu)S, " buried with the martyrs." It is, however, the smaller objects (ivories, glass-ware, etc.) which throw the most light on the origin of early Christianity in these parts. Most of these small finds have been discovered in graves. In view of the glass industry which flourished in Cologne, it is only natural that most of the finds there should be glass. The scenes represented on the oldest glasses (beginning of the 4th century) differ markedly in choice of subject and method of representation from the work of the later part of the century, in which iconography and technique are Roman, and point to closer connection with Rome. In the early glass the writer detects Oriental influence, particularly Egyptian. This may be observed in several scenes on the gilded glass from Cologne, now in the British Museum (No. 628), particularly in the presence of St. Thecla, an apocryphal saint to whom the Orient, Egypt, and Gaul remained faithful long after her early rejection by Rome. (This figure is usually considered to be Susanna). Christianity must have reached the Rhine from the south of Gaul, where the first Christian communities were largely composed of Orientals; it followed the route taken by trade, culture, and Roman dominion. A second source of Oriental influence is indicated by the ivories which have been found at Trèves. Many of these are probably Eastern work, and their presence may be explained by the fact that Trèves was, in the 4th century, a main junction on the roads used by pilgrims to the Holy Land from Gaul and the Rhineland. The holy places in Egypt were often included in these pilgrimages, and the finding at Trèves of a pilgrim's flask from the shrine of St. Menas may be readily explained in this way. L. B. E.

An Egyptian Grammar, with Chrestomathy and Glossary. By Samuel A. B. Mercer. London, 1927

Grammaire de l'Ancien Egyptien (*Hieroglyphes*). By J. Farina, French translation by R. Neuville. Paris, 1927.

It is a true proverb which says that "it never rains but it pours." Scarcely was the eagerly awaited *Egyptian Grammar* of Dr. Alan Gardiner available to students when the two smaller grammars named above came to hand.

Professor Mercer's book confines itself to Middle Egyptian, and addresses itself solely to the novice. It is excellent in plan, but the text is too scrappy even for the beginner, and is only too often definitely misleading, while it is further marred by mistakes in translation as well as by misprints. A detailed list of errors would occupy too much space, but a few of the more obvious are mentioned below:—

P. 4, § 7. Table of Alphabetic Signs.— is called a club, and tongs, although it has long been known that these signs represent respectively the teats

and tail of an animal, and a rope. Unhappily no list of signs takes account of recent discoveries in all cases.

P. 6, § 17.—It is regrettable that better specimens of modern written hieroglyphs could not have been provided for the student to copy. Habits of bad writing once acquired are not easily eradicated.

P. 10, § 24.—*For* *read* .

P. 12, § 29.—The words *rṯnw*, *ḥ nw*, and *pnw* should be transcribed with one *n* only. *Bḫnw* means "tower," "castle," not "house"; *s̓pr* means "to approach," "draw nigh to," not "to come," and the word for "bolt" is not but .

P. 27, § 62.—In the paradigm of the pronouns there is no hint whatever that the dependent pronouns of the *wi̯*, *ṯw*, *sw* series serve as pronominal object of verbs, and § 64 only leaves confusion worse confounded. As it stands, there is nothing to show that the independent pronouns of the *ntf* paradigm could not be used as object or as dative!

P. 33 ff.—The treatment of the verb is quite misleading. There is no mention of the classification of the verbs according to the number of radicals, and the forms of the suffix conjugation are allotted moods and tenses as if the Egyptian verb were conjugated as in English; thus, *sḏm.f* is called the Present Indicative. It is true that this is qualified in § 72, 2, but this use of terms of mood and tense can only confuse the student, who should be told quite plainly that these, as understood in modern European tongues, do not exist in Egyptian.

P. 35, § 77.—The Old Perfective (formerly called Pseudoparticiple, Professor Mercer's Conditional) of *sḏm* does *not* mean "he is hearing," which would be *i̯w .f ḫr sḏm*, but does mean "he is heard." Professor Mercer forgets that with transitive verbs such as *s m*, the Old Perfective is always passive in sense.

There are various errors besides these, and one can only regretfully record the verdict that this book is not a safe guide to the student nor a help to the teacher.

Prof. Farina's grammar is larger in scope than Prof. Mercer's, and has been much more carefully compiled. Unfortunately, however, its usefulness as a book for the learner is quite vitiated by the fact that no distinction is recognized between Old and Middle Egyptian, so that examples from the Pyramid Texts and from the XVIIIth dynasty occur on the same page, and the exceedingly rare duals of the demonstratives are included without any hint of their rarity, while it is further complicated by the peculiar system of transliteration adopted, which has found no acceptance outside Italy. The attempt to grapple with the vocalization of the verb-forms is praiseworthy, but shows, perhaps, more valour than discretion; our knowledge of these matters is too uncertain at present to justify such a wholesale reconstruction. Prof. Farina's desire to emphasize the Semitic relationships of Egyptian has led him into an unfortunate use of the term "permansive" for the Old Perfective; the latter certainly shows a close relationship with the Akkadian Permansive, but the two forms are not identical (on this point *cf.* Gardiner, *Grammar*, § 309, Obs. 1).

Finally, it must be admitted that both the books under review have appeared at an unfortunate time, and in view of the epoch-making discoveries in Egyptian syntax recently announced by Dr. Gardiner in his *Grammar*, any work now appearing on the subject which does not embody or discuss those discoveries is foredoomed to failure.

R. O. Faulkner.

L'Egypte Musulmane. By Mrs. DEVONSHIRE. 8vo, 150 pp., 40 pls. 1926. Maison Neuve Frères, Paris.)

This book is a happy combination of the history of Arab Cairo, with the fine photographs by Major Creswell, who has made himself the historian of the architecture of that period. Such photographs demand publication, and for the public the historical setting and connection of them is necessary to understanding their value. The account of the history brings into clear view the astonishing medley of sources from which able men were turned up, one after another, to prove their skill in ruling. As a popular outline of more than a thousand years of an Oriental history this work should be very successful. In one little detail, the reader might suppose that the name Bab-el-Loun was the origin of the mediaeval Babiloinne; the Roman name of Babylon, for the Kasr-esh Shama'a, should appear earlier.

Walks in and around Jerusalem. By J. E. HANAUER. Sm. 8vo, 414 pp., 219 figs. 1926. (Society for Promoting Christianity among the Jews.) 6*s.* 6*d.*

This description of the multitude of points of interest at Jerusalem will be very welcome to anyone intending to comprehend the maze of antiquity, legend, and superstition which has grown over the capital founded by David, upon the old Canaanite city. Only the long familiarity which Canon Hanauer has acquired in residence there could enable so comprehensive an account to be written. Such an excellent guide book should have the needful convenience of a map (preferably in sections), with the routes followed in the account, and references to the pages. Strangely, the main English centre of St. George's Cathedral is not mentioned, except by one reference to its library, nor is the Palestine Museum, which should be a main attraction to visitors.

Die bildlichen Ausdrücke des Ägyptischen—Vom Denken und Dichten einer altorientalischen Sprache. By HERMANN GRAPOW. 219 pp. 1924. (J. C. Hinrichs.) M. 7 (unbound, M. 5.75).

This book is a study and compilation of figurative expressions in Egyptian, and is an elaboration of an earlier pamphlet (*Vergleiche und andere bildliche Ausdrücke im Ägyptischen—Der alte Orient,* 1920).

Most of the texts from which the author draws his examples are given in Erman's *Literatur der Ägypter,* and may be studied in their context, as the references are given in the footnotes. The book, however, covers a wider field than Erman's, though Coptic texts are not included, and only a few examples are taken from demotic.

Its value to the student should be greatly increased when two proposed companion volumes are published, one giving the hieroglyphic versions of the quotations, and the other dealing with the subject from a historical standpoint. The present volume serves to familiarise the reader with Egyptian modes of expression, which are not so foreign as he may have supposed, since many things are expressed by us in the same way.

L. B. E.

JOURNAL.

Aegyptus, VII, p. 169.

Ludwig Keimer.—*Bemerkungen zur Schiefertafel von Hierakonpalis.* Dr. Keimer's interesting paper on the plant-forms of the great slate-palette of Narmer brings out some important facts. The group of plants on which the falcon stands are proved to be papyrus plants by botanical evidence, as was pointed out at the time of the discovery by Professor Petrie and Mr. Quibell. Dr. Keimer's argument, which is well substantiated, is that the stylised form represents the seed-bearing part of the umbel, while the involucre of bracts and the stems of the umbel are not indicated. In later times the side view of the papyrus has the involucral bracts carefully drawn, but the seed-bearing part of the umbel is reduced to two parallel lines in the Old Kingdom, though naturalistically expressed in the New Kingdom. The plants on the head of the slain enemy on the statue and vases of Kha-sekhem indicate, according to Dr. Keimer, the fact that it was the Papyrus or Delta people who were conquered. He makes a marked distinction between the papyrus on the Narmer palette and the lotus leaf which stands for the numeral, pointing out that the lotus leaf is always represented with the characteristic sharp cleft. He therefore refuses to accept the reading of " 6000 " for the group of the six papyrus stems on which the falcon stands on the palette, maintaining that the group has the same relation to the human head as the cluster on the head of the fallen foe. The oval below the six stems and from which the human head rises is equated by the author with the sign for " land," in the groups of both papyrus and lotus, as well as in the sign for " North." He brings forward a strong point when commenting on the horizontal wavy lines which cross the base of the " North " sign. These have usually been called water, but he claims that they are the stylised representation of the root-leaves. In support of this contention, he notes that the lower part of the sign is always painted a brownish-yellow, the actual colour of the root-leaves, and brings forward an overwhelming piece of evidence in the figure of a man bearing on his back a sheaf of cut papyrus, the lower part of the stems being represented covered with the same horizontal wavy lines as in the plant when growing (*Rock-tombs of Meir*, II, pl. 26). The last part of the paper is devoted to a consideration of the meaning of the falcon and a discussion of the opinions expressed by some German Egyptologists on the subject. By the analogy of the papyrus-group on the head of the slain enemy, he identifies the hieroglyphs with the foe whom Narmer is about to strike. He points out also that the falcon has a human hand and arm, which would assuredly not be the case if the bird represented the god Horus. He therefore concludes that the whole group represents the conquest of the North by the King, and suggests that the conquered enemy awaiting the death-stroke symbolises the Harpoon-nome, known later as Metelis.

M. A. Murray.

NOTES AND NEWS.

The important position that the Galla race seems to have occupied in the IXth and Xth dynasties, and as ancestors of the XIIth dynasty, draws our attention to their character and organisation. Mr. Huntingford's summary helps in understanding these people, but we need to know more about their marriage laws, in view of Miss Murray's remark that consanguineous marriages in Egypt were frequent in families with the name of Uahka.

The new and arbitrary powers taken by the Department of Antiquities in Egypt now appear to be exercised to dissuade English excavators. It should always be remembered that such new powers were totally unnecessary for the authorities. Under Sir Gaston Maspero's law the authorities of the Department had (1) the right to make a half-and-half division entirely to their convenience. (2) If more than half was wanted, they had the right of taking everything on paying the costs of the season's work. This enabled the Department to take up all years of profit, and leave to the excavator all years of loss; "heads I win, tails you lose," is surely enough power for any Government. Practically it forced a compromise, such as the giving up of the Pepy copper statues against £200 share of cost. (3) The Government could, after division, prohibit exportation, and so bring the excavator to his knees. Such ample powers ought to have soothed the feelings of any bureaucrat; yet now the excavator has no rights whatever. No man may be employed, no visitor allowed, and no shed put up, without getting detailed permission from the Department. Enacting oppressive laws, and leaving much of them a dead letter, is not the way to rule.

It is hoped that next winter the British School will undertake systematic clearing on another Tell in the south of Palestine, which promises to carry back the Egyptian connection before the XVIIIth dynasty. This is much wanted in order to continue the series of dated objects which was obtained from Gerar. A serious difficulty arises from the short-sighted view of historical work taken in England. The Gerar series of objects from 1500 to 400 B.C. is not likely to be ever surpassed for its exact dating; it will always be the best guide through the archaeology of the Israelitic period. Yet there is no prospect at present of finding a room for permanent exhibition. There is no space available within the walls of the British Museum, nor in any College or Institute, to receive the basis of Palestine archaeology. The collection will need to be stored in boxes until it is clear whether a room can be had in London, or if it must be sent to the wider spaces of our Colonies or America. It is hoped to issue the volume on Gerar in a few months.